

**THE SON OF GOD MANIFESTED TO
DESTROY THE WORKS OF THE
DEVIL, CONSIDERED, IN**

A
SERMON,

DELIVERED AT THE

ORDINATION

OF THE

REV. JOSEPH VAILL, JUN.

TO THE PASTORAL CHARGE OF THE CHURCH OF
CHRIST,

IN

BRIMFIELD, (MASS.)

FEB. 2d, A. D. 1814.

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BROOKFIELD :

PRINTED BY E. MERRIAM & CO.

April.....1814

SERMON.



I JOHN iii. 8.

————— *For this purpose was the Son of God manifested, that he might destroy the works of the devil.*

THE devil was the first apostate among God's intelligent creatures. He was at the head of the rebellion in heaven. A large number of the once holy angels joined him, and "are reserved in chains under darkness unto the judgment of the great day."*

After the creation of our first parents, satan appeared to them in the form of the serpent, and through his subtilty and falshood, procured their fall. By their seduction, he gained dominion over the human race, and became *the god of this world.*† He is styled "the prince of the power of the air, the spirit that now worketh in the children of disobedience."‡

But God soon gave intimation of his design to destroy his works, in his declaration to the serpent, (Gen. iii. 15.) "I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel."

* Jude 6. † 2 Cor. iv. 4. ‡ Ephes. ii. 3.

God's determination to send the Messiah into the world for this purpose, was more clearly revealed to Abraham,* and afterwards to Moses.†

The Saviour was also typified by the paschal lamb, which God commanded the Israelites to prepare and eat, on that memorable night, when they departed from Egypt.

The sacrifices, which were instituted under the Mosaic dispensation, were also typical of the same important event. His coming was likewise expressly and repeatedly foretold by the prophets, and more particularly by Isaiah, who, at a certain time in vision, had a marvellous discovery of his divine glory.‡

When the fullness of time was come, the Son of God appeared on earth, according to the divine promise, and he soon gave full proof of his design, to destroy the works of the devil.

That his ability is fully adequate to effect this, we are assured from his dignified character. He is abundantly represented by the inspired prophets and penmen of the holy scriptures, to be God as well as man. He was foretold under the high titles of the "mighty God, the everlasting Father." "His name was to be called Immanuel, which being interpreted, is God with us."§

His being the Creator of this world, affords an incontestable proof of his Deity. "All things were made by him, and without him was not any thing made that was made."¶ "For by him were all things created, that are in heaven and earth."§ Saith the Apostle Paul, "God was manifest in the flesh."**

It is not my design in this discourse, to enter upon a laboured proof of the divinity of Christ. Let it suffice for the present to observe, that the work, which he hath undertaken, is far too great for a finite being, though he were superangelic, to accomplish.

* Gen. xiii. 3. † Deut. xviii. 15. ‡ Isai. vi. beg. Isai. ix. 6.
 § Matt. i. 23. ¶ John i. 3. § Col. i. 16. ** 1 Tim. iii. 16.

To give efficacy to an atonement made for sin committed against a God of infinite purity ; to deliver sinners from the curse of the divine law, and from the power of iniquity ; to restore God's lost image to their souls, and effectually to *bruise the serpent's head*, must require as great wisdom, dignity and power, as belong to the highest being in the universe.

By the works of the devil are meant all those acts of rebellion and wickedness, that ever have been, or that shall be committed against God, by wicked men or apostate angels, from the beginning to the end of time. To the same black catalogue belong all the falshoods which have been uttered ; all the errors and delusions which have been embraced, by men of corrupt minds. All contentions and quarrels, all wars and fightings, whether public or private, that have ever disturbed the peace of mankind, come into the same dismal list. These evils take their rank amongst his works, because he was the first author of their introduction, and it has been through his influence that they have been propagated, from one generation to another. He is the *father of lies* and the *sower of discord among brethren*. But as sinners are his voluntary servants, and are cheerfully "led captive by him at his will," they have no cloak for their sin and crimson guilt, in hearkening to his temptations.

That all, who live in disobedience and impenitence, do his works, is a plain scripture truth. "He that committeth sin is of the devil ; for the devil sinneth from the beginning." See the first clause of the verse of the text. And Christ addressed the ungodly Jews in the following manner, "Ye are of your father the devil, and the lusts of your father ye will do."

All the enemies of Christ are leagued with satan, in the same impious cause against God. They are called the seed of the serpent, and are at enmity with the seed of the woman, or the followers of

Christ. It may be here noticed, that the destruction of satan's works does not imply an extinction of his being or the annihilation of his followers*.

The works of criminals may be said to be destroyed in this life, when they themselves are confined by perpetual imprisonment, and all their machinations against a community are entirely dissolved, and are wholly frustrated, and turned upon their own heads. The son of God will in this sense destroy the works of the devil, by confining him together with his angels and all incorrigible sinners of the human race, in the bottomless pit forever and ever;† and though the malice, the rage and blasphemies of wicked men and devils, will continue through endless ages, yet they will do no further injury to the cause of Christ, or to the subjects of his moral kingdom; but, on the contrary, will promote his glory and the greater felicity of his Redeemed: as he will make "*the wrath of man*, as well as the *rage of devils to praise him*."

In the further prosecution of this subject, I shall attempt to point out the way and means, by which the Son of God will completely destroy the works of the devil. It appears from the history given of Jesus Christ by the evangelists, that he laid a foundation for the utter ruin of satan's kingdom, in the time of his incarnation.

1. By overcoming his temptations in the wilderness. There God gave the adversary full permission, to use every stratagem his subtilty and malice could invent, to seduce the Saviour. And after a fair trial for the space of forty days and forty nights, this infernal fiend retired as a baffled enemy. This was a happy presage of his final overthrow.

2 The doctrines which Christ preached, together with the miracles that he wrought, shook the kingdom of satan to its centre. The nation of the Jews had almost universally fallen under his dominion, be-

* The word in the original greek is *luse*, which signifies to weaken, dissolve, utterly bring to nought, and thus entirely to defeat *his works*.

† Matt. xxv. 41.

fore the coming of the Messiah. The priests and teachers of the law of Moses, by their misconstructions and perversion of the divine precepts; by their *vain traditions* and dissolute lives, had become blind leaders of the blind, and of course, co-workers with the prince of darkness. Hence they had furnished this *strong man armed* with a powerful armour by which to hold and defend his prey. But the Saviour by the truths which he delivered, detected their errors and hypocrisy, and exposed the ravening and wickedness, which had long been latent in their hearts.

The truths that he taught were most pungent and searching. They were pointed like a sharp two edged sword at their pride, their avarice, and that self-righteous system, by which they vainly expected to obtain eternal life. "He spake as never man spake." "He taught them as one having authority, and not as the scribes."

His preaching, accompanied by his miracles, drove satan and his legions from their strong holds. They fled at his word, and quit their possession of those whom they had long oppressed. So terrible to them were the presence and power of the Son of God, that on a certain occasion they asked him, "Whether he had come hither to torment them before the time."

3. But Christ gave the most fatal bruise to the serpent's head, by his last sufferings and death. Though the powers of darkness doubtless exulted when they saw him nailed to the cross; yet, as he, by shedding his blood, and by dying in this excruciating manner, made a complete atonement for sin, *magnified the divine law, and made it honourable*, and arose again from the dead on the third day; he hereby "spoiled principalities and powers, and made a shew of them openly, triumphing over them" by his Cross.* By the death of Christ, he laid a foundation for God to make an honourable display of his grace

* Col. ii. 15.

and mercy consistent with his justice in the redemption and salvation of a large number of the lost race of man, and prepared the way to establish his kingdom of righteousness and truth on earth : a kingdom, *which will break in pieces and consume all those kingdoms, which are set up in opposition to the God of heaven.** And of course it will break in pieces and utterly destroy, the kingdom and works of the devil.† Christ will continue his mediatorial “reign, until he hath put all enemies under his feet.”‡

4. The christian ministry was instituted by Christ for the same important purpose. This was fully established at his ascension into heaven, and by the effusion of the holy spirit in his miraculous and sanctifying influences, at the day of pentecost. Agreeable to the following passages in Paul’s letter to the Ephesian church. “When he ascended on high, he led captivity captive and gave gifts unto men. And he gave some Apostles ; and some Prophets ; and some Evangelists ; and some Pastors and Teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”§ And as a glorious prelude of what would be effected for the destruction of *satan’s kingdom* by the evangelical ministry, three thousand souls were converted and delivered from his bondage, on Peter’s preaching his first gospel sermon.¶ And not a small part of those who were the subjects of this blessed work, had joined with the prince of darkness in procuring the crucifixion of the son of God.

And though the apostolic office ceased with the days of inspiration ; yet it is evident from the passages just cited from Ephesians, and from the commission Christ gave his apostles, (Matt. xxviii. 19, 20,) that he hath appointed *a succession of ministers* in his Church, until the end of the world.

* In allusion to the deadly blow which Christ would give to Satan, by his death, are these words in John xii. 31. “*Now is the judgment of this world, now is the prince of this world cast out.*”

† Dan. ii. 44. ‡ 1 Cor. xv. 25. || Ephes. iv. 8—10, 11, 12.
§ Acts ii. 41.

To prepare the way for their after success, Christ endowed his Apostles and Evangelists with extraordinary gifts, and inspired a number of them from above, to pen an authentic history of his birth, life, doctrine, and miracles :—also of his last sufferings, death, resurrection and ascension into heaven. And under the same spirit of inspiration, they wrote that system of infallible truth, in their letters to the respective churches, which the preachers of the Gospel are faithfully to inculcate upon their hearers, in every age. And though they at best are but earthen vessels ; yet their divine Lord hath provided them with those weapons for their warfare, which are not carnal, but mighty through God, for the pulling down of strong holds, casting down imaginations, and every high thing which exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*

And for the greater encouragement of pious ministers, that their perseverance in their abundant labors and sufferings in the cause of Christ will be crowned with success ; he hath left on sacred record, what wonderful things were effected towards destroying the kingdom and works of darkness, by the first heralds of the gospel ; and likewise, what was done through the instrumentality of one man, who before his conversion was a bitter enemy to Christ, a blasphemer and a bloody persecutor of his members. Through the fervent zeal, the intrepid fortitude, the indefatigable labors, perils and sufferings of this champion for the truth, thousands were converted to Christ, from those pagan nations, which satan had so long held under his cruel dominion. From being ignorant, sottish and abominable idolaters, they became worshippers of the true God, and followers of the Lamb. Their temples erected for their idols were abandoned by them ; their large and expensive libraries designed to promote the arts of magic and

* 2 Cor. iv, 5, 6.

the worship of devils, were burnt; their oracles which had been dictated by satan, were silenced.

Notwithstanding such heavy shocks had been given to the kingdom of darkness, Christ for wise reasons suffered that apostacy to take place in the church, some centuries after, which almost deluged the whole christian world with darkness, heresies, abomination and blood. Yet still in that most gloomy season, he had some faithful witnesses to the truth, who, through his Almighty aid, prevented "the gates of hell from prevailing against his church."

The success of satan in this distressing period, like that of the cruel tyrants of the earth, was only preparatory to his more terrible overthrow. The vials of divine wrath, which were poured out upon his followers, at the reformation,* "filled his kingdom with darkness, and they gnawed their tongues for pain."†

Since that memorable epoch, Christ hath had a goodly number of pious and faithful ministers and churches, who by the evangelical doctrines which they embraced and taught, by their prayers, and holy examples, have been the means, in the hands of the Spirit, of doing much to weaken and destroy the cause of satan.

And we may be assured from the sacred writings and from long experience, that there are no barriers so formidable under God, to prevent the progress of error and other works of the devil, as a sound and faithful ministry, in union with a pious and well regulated church, who are fervently engaged in promoting the cause of the Redeemer. Where the members of churches maintain a strict and constant observance of the Lord's day, and of all other institutions of the new testament; when they attend faithfully to the worship and religion of their families,

* Alluding to the reformation which commenced under the preaching of Martin Luther, and was soon seconded by other zealous reformers in Germany, in the xvith century. See Doct. Moshim's Eccles. Hist. vol. 4th.

† Rev. xvi. 10.

and uniformly walk in the faith and order of the gospel ; they become “ terrible to the enemies of Christ, as an army with banners.” Where ministers, whose hearts are warm with love for Christ, and the precious souls of their flock, faithfully dispense the words of eternal life, and the churches under their care are co-workers with them, the probability is great, that many of their hearers will be “ delivered from the power of darkness, and translated into the kingdom of God’s dear Son.” And where the genuine doctrines of the cross are clearly preached, and the retributions of eternity frequently brought into view, sinners, like Felix, often tremble, conscience, with many who continue in their unconverted state, is in some measure kept awake, and the vicious are put out of countenance.

When we take a comparative view of those places which enjoy the stated labors of faithful ministers, and such as are destitute of this blessing, we shall at first glance perceive the wide difference betwixt them, in regard to order, morals, and strict religion. More has been done through the instrumentality of a sound and pious ministry in a short space, to restrain the licentious and thoroughly reform mankind, than has been effected for ages, by the elaborate productions of *mere moralists*, or by the most rigorous execution of human laws, upon notorious offenders.

And though, while these degenerate times shall last, the success of ministers will be comparatively so small, and the enemies of Christ so numerous, that his faithful servants must prophecy clothed with sackcloth ; yet they have this for their consolation, that the time is fast approaching, when the angel, *who has the key of the bottomless pit*, will descend from heaven, and “ lay hold on the dragon, that old serpent which is the devil, and satan, and bind him a thousand years, and will cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, ’till the thousand

years are fulfilled.”* And though he shall be again loosed for a little season, when his influence will almost universally pervade the earth, yet after this roaring lion and his instruments have exhausted their utmost subtilty and power to overthrow the cause of truth, Christ will take the work wholly into his own hands. By reason of the general apostacy, which will take place in the church after the Millennium, “the son of man, when he shall come” to judge the world, will “find but little faith on the earth.” At that solemn period, there will be found *foolish virgins among the wise, and chaff and tares among the wheat*. “He shall then send forth his angels, to gather out of his kingdom all things that offend, and them which do iniquity.” “They shall sever the wicked from among the just, and shall cast them into the furnace of fire, there shall be weeping and gnashing of teeth.”†

The Son of God will then complete the utter destruction of satan’s works, by confining him and his followers in the prison of hell, to be crushed under the tremendous wrath of God and the Lamb, “while the smoke of their torment, shall ascend up forever and ever.”

What follows will be the improvement of the subject, and addresses usual on such an occasion.

1. From a view of this subject we may infer that the wisdom, benevolence, grace and justice of God are marvellously displayed in the great work of redemption. Had not God in his infinite mercy sent his Son to destroy the works of satan, the whole human race must have been inevitably ruined forever. But in consequence of this godlike plan, the glory of all the Divine attributes will be manifested to the highest advantage, before men and angels. And “a great multitude which no man can number will be redeemed, out of all nations, and kindreds, and people and tongues.” And God’s justice will be most

* Rev. xx. 1. 2.

† Matt. xiii. 40, 41—49, 50.

clearly exhibited, in the everlasting perdition of all his incorrigible enemies.

Nor will satan have the least cause for triumph, as some insinuate, on account of his success in destroying so great a proportion of the human race. It is the opinion of some divines, that there will be a far greater number saved than lost, including those, that will be converted in the Millennium.* But let this be as it may, the devil will cease to exult, when he finds his head completely bruised, his kingdom brought to eternal dissolution, and that all the machinations which he employed for the destruction of the human race, will only serve to enhance his own torment, to promote the glory of the Redeemer, and the greater happiness of the saints.

2. We learn the great impiety as well as presumption of such, as teach the doctrine of universal salvation. This corrupt doctrine places the followers of satan on a level with the friends of Christ. It brings in those who all their life long have practised the unfruitful works of darkness, for as real a share in the rewards of grace and glory, as the most faithful servants of the Redeemer. This doctrine not only impeaches the veracity of God, in regard to his threatenings to the wicked; but at one stroke, removes all distinction betwixt virtue and vice, and betwixt *the children of God, and the children of the devil*, which is kept up so clearly in the word of God. It may be added that this doctrine makes the words of the text and context, stand for a mere nullity, nay a downright falsehood.

Equally impious is the doctrine of the final restoration of all men. The same reasons must forever exist, why sinners should be continued in the prison of darkness to all eternity, as that they should be punished "for ages of ages." Because wicked men by suffering the most exquisite torments, they are capa-

* See Hopkins on the Millennium, Sect. 838. See also Bellamy on the same subject.

ble of enduring, can make no atonement for the smallest sin committed against God. Nor does the infliction of the sorest judgments upon sinners, of themselves, cure their love of sin and enmity to God. The truth of the above assertion has been repeatedly exemplified in this life. Instance in the hardness of Pharaoh and his people, when under the terrible plagues which were sent upon them. Instance also, in the impenitence and obduracy of the Jewish nation, under the most fearful calamities, that were ever sent upon any people, from the beginning of the world, till that time. And we read in John's revelation, that those who were visited with the severest judgments, "repented not of the work of their hands, that they should not worship devils."*

Should the wicked, who shall be confined in the regions of sorrow, be released at any period of their existence, their malice would doubtless induce them to invade the kingdom of Christ, and were it in their power, even to assail the throne of God.

3. This subject naturally suggests to our minds, that all who enter on the ministry, should be men of great skill in divinity, possessed of true zeal, holy fortitude, and eminent piety. Such as lack these qualifications will make but poor soldiers under Christ, to combat the prince of darkness. Men who act under the influence of a selfish temper or corrupt principles, cannot wrestle successfully "against principalities and powers," nor will they make but a feeble resistance against those temptations to do the work of the Lord deceitfully, which have such a powerful sway upon the minds of eye-servants and men-pleasers.

Unsound and loose ministers, when countenanced by the churches with which they are connected, contribute more towards building up the kingdom of darkness, than any set of men on earth, even the most profligate not excepted. Such false pretenders to

* Rev. ix. 20.

godliness, by their laxness in doctrines and christian discipline, greatly assist the *enemy*, in *sowing tares* in Christ's field, and thus help prepare larger bundles for the burning, at the last day.

4 From a view of this subject, we shall readily perceive the deplorable condition of all who are enemies to Christ. The experience of nearly six thousand years has proved, that the God of this world is an adversary, too potent for depraved mankind, to overcome in their own strength. Nor is this marvellous, since he seduced the first human pair, though he found them in a holy and innocent state. And such, as have continued in their disobedience and impenitence, have been ensnared, defiled and ruined by his temptations. "He blinds the minds of them that believe not," and by his enticements, "catches away that which is sown in their hearts," by a preached gospel. While people continue under the dominion of sin, his temptations are so congenial to their corrupt inclinations, they fall an easy prey to this strong man armed. How impossible is it therefore for sinners to make their way to glory without Christ for their sun and shield, and the captain of their salvation. Hence, we may be assured that the everlasting perdition of all who die in their sins, is as certain as that of the devil and his angels.

Some addresses will now follow. And first to the Pastor elect.

MY SON, As you this day are to be solemnly consecrated by these servants of Christ, to enter with them into his labors, you are to view yourself under the highest obligations, to prove his faithful Ambassador. You are now about to enlist publicly under the banner of the Redeemer to aid in destroying the works of the devil. And are you deeply solicitous to know how one so imperfect and of but small experience in the christian warfare, shall perform this weighty business? And especially since it is a work infinitely too great for an arm of flesh to accom-

plish. While you are ready to sink under its pressure, from a consciousness of your utter insufficiency, call to mind how a youthful David effected the destruction of the mighty Goliath of Gath. This malicious foe by his gigantic size, his terrible armour, and thundering vaunts caused the whole host of Israel to tremble, and flee before him. Yet David, though but a stripling, prevailed over this powerful champion, with only a *sling* and a *stone*. He encountered him not in his own name, but in the name of the *God of the armies of Israel*. Go therefore in the strength of the Lord of Hosts, and he will make your way prosperous. You may with safety adopt these words of Paul, “I can do all things through Christ which strengtheneth me.” And as your warfare will not be against flesh and blood, but against principalities and powers, and against the rulers of the darkness of this world, against spiritual wickedness in high places ; you must therefore take to yourself the whole armour of God, that you may be able to withstand in the evil day, and having done all to stand. *Above all, take the shield of faith, that you may be able to quench the fiery darts of the wicked.**

“My son, be strong in the grace, that is in Christ Jesus.” “Let the word of God abide in you, that you may overcome the wicked one.”† Would you prove an able and successful minister of Jesus Christ, you must take heed to your doctrine, as well as practice. Preach the doctrines of the cross clearly and faithfully. Seek not to please men, but your divine master. Let not a vain desire for popular applause, induce you to suppress the soul humbling truths of the Gospel, which are so disgusting to the corrupt heart. See that you do not help to build up the kingdom of satan, instead of destroying it, by promising sinners life, though they “walk enemies to the cross of Christ,” or by undeifying the Son of God, and thus placing him on a level in his ability,

* Ephes. vi. 12, 13—16. † 2 Tim. ii. 1. 1 John, ii. 14.

with Satan. Turn the whole artillery of gospel truth against all errors and ungodly practices. Let it be your constant labor and concern, "to save your own soul, and them that hear you." Maintain a humble, circumspect and holy walk with God. Keep near the throne of grace. Cry fervently and importunately to God, for yourself and your flock. Watch over them with tenderness and fidelity. "Feed Christ's sheep, and feed his lambs, with the sincere milk of the word, that they may grow thereby."

The work in which you are about to engage, is a glorious work, though attended with great and numerous trials. It is a work, in which the SACRED THREE, and the myriads of holy Angels, which surround the throne of God, are constantly employed. A work, which all the redeemed of Christ, have been laboring to promote from the beginning. Be willing to spend and be spent, in this blessed service. And freely sacrifice your ease, your reputation, your worldly possessions, and even life itself, if necessary, in the promotion of so glorious a cause.

The vows of God are doubly upon you. You was dedicated to him in the early dawn of life. You have also given up yourself to him, by your voluntary profession of Christ. And are now to be publicly consecrated to him, by his ministers, to be employed as a laborer in his harvest. And your father, who by reason of age stands on the verge of eternity, does now cordially give you up afresh, to the Son of God. Hoping and praying, that you may shine as a light in the world, when he shall be sleeping in the dust. "May your bow abide in strength, and the arms of your hands be made strong, by the hands of the mighty God of Jacob." "And as he, that was separate from his brethren, was made instrumental of saving much people alive;" so may you be the means of rescuing many souls from endless ruin. And God grant, that a large number of your flock may be given you, for "the seal of your ministry, and

crown of rejoicing in the day, when he shall make up his jewels." "Be thou faithful unto death, and Christ will give thee a crown of life."

To the Church and Congregation in this place.

Christian Brethren and Friends. As you have united in calling this youth, to settle with you in the sacred ministry, it is the heart's desire and prayer of the speaker, that he may prove a rich and lasting blessing to you and your children. But considering the deceitfulness of the human heart, and that many who have had a fair beginning, have *concerning the faith made shipwreck*; you cannot be assured that he will endure to the end. Yet it is still earnestly hoped, that your expectations may not be disappointed. But after all, much depends upon your conduct towards him. It is highly important that you treat your young pastor with tenderness and candor, yet with faithfulness. And that you aid him by your friendly counsels, your examples and fervent prayers. And it is expected that you in particular, who love Christ and the souls of your fellow men, will prove an *Aaron* and a *Hur*, to aid in holding up his feeble hands. And that you will unite with him in attempting to destroy the works of the devil.

Do not depress his spirit, by carelessly neglecting to attend upon the worship and ordinances of God, in his house. Nor by restraining prayer in your families. And do you desire that your children and servants may be early taught of God, and trained up for heaven? Bring them with you from sabbath to sabbath, to the sanctuary. And press home upon their consciences, in private, those truths which they hear in public. Restrain them from evil company and vicious practices, and labor to train them up in the paths of true piety, that they may be useful and happy in this world, and everlastingly blessed in the world to come. And for that end, "travail in birth, that Christ may be formed in their souls."

And my brethren, let me exhort you to take heed lest you receive the grace of God in vain. Take heed how you hear, and how you improve your spiritual privileges, looking diligently, lest any root of bitterness springing up trouble you, and thereby, many be defiled. Keep daily in mind your accountability to God. The time is short. You must soon meet your minister at the tribunal of Christ. And may he so preach, and you so hear, that each of you may give up your account *with joy and not with grief*. And may you mutually prove each other's "crown of joy and rejoicing, in the day of the Lord Jesus."

My Brethren in the Ministry.

We are called to stand forth in the defence of the cause of our Glorious Redeemer, in *troublous times*. God hath arisen to shake terribly the earth. The christian world is convulsed, from one end to the other. The vials of God's wrath are pouring out upon the nations, for their impieties. And especially upon those powers, which have been worshippers of the beast, and have been made *drunken with the blood of the saints*. Christ is now ruling them with a *rod of iron*. And *they are dashing to pieces*, one against another *as a potter's vessel is broken*. The most fatal errors abound, and every species of impiety is prevalent. "The devil is come down to the inhabitants of the earth, and of the sea, having great wrath, for he knoweth his time is short." Many amongst all ranks and degrees of men, are flocking to his standard. "The unclean spirits like frogs, which have come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, have gone forth unto the kings of the earth and of the whole world, to gather them to the battle, of that great day of God Almighty."* Satan is making one more desperate effort, to overthrow the cause of truth. But my brethren, let us not be dis-

* Rev. xvi. 13.

mayed ; for more are they that are with us, then they that are with them. Let us “ contend earnestly for the faith, once delivered to the saints.” If we are faithful to our Divine Master, we may hope to prove instrumental of the salvation of a number of souls committed to our charge, even when multitudes are turned aside after satan. And may we so labor and strive, for the advancement of the Redeemer’s kingdom, that we may meet with the approbation of our Judge, at the last day, and “ shine as the stars forever and ever” in the world above.

And now my Brethren and Friends of this numerous assembly, Let me entreat each one of you to ask yourselves, as in the immediate presence of the heart-searching God, whether you are for Christ, or for his adversaries. All belong to one or the other of these classes : Agreeable to the declaration of the Saviour himself, “ He that is not with me, is against me.” If any of you are conscious from your wicked and impenitent lives that you belong to the seed of the serpent, be greatly alarmed with your situation, and be persuaded without delay, to repent and be converted, and to come over to the cause of Christ. If you continue to serve Mammon, and to neglect an offered Saviour, you must fall, among them that fall.— Though the enemies of Christ be as numerous as the sand upon the sea shore, yet they shall *melt away as wax at his presence*, “ when he shall be revealed from heaven, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.” But forever blessed are all those, who now become his sincere friends and followers. “ The God of peace shall bruise satan under their feet, shortly.” *Amen.*

CHARGE,

BY REV. MICAH STONE, OF BROOKFIELD.

THE Ministers of Christ, in discharging the functions of their office, always mean to act by his authority and in conformity to his orders. They preach not themselves ; and they enjoin no commands of their own. The solemn charge, which they give to a brother and fellow laborer, at his induction to the ministerial office, they give, as ambassadors of Christ, conformed, in their opinion, to his mind, and principally in words, which the Holy Ghost teacheth. The public united inculcation of ministerial duties by the servants of Christ, upon these occasions, they conceive to be, not only agreeable to gospel order, but well calculated to deeply impress these duties on the heart and conscience of the person particularly addressed ; as also to renew the sense of them on their own minds.

As you, therefore, Mr. JOSEPH VAILL, Jun. in the opinion of the Ecclesiastical Council here convened, have been regularly called to the sacred work of the gospel ministry, in this place, and by prayer and laying on of hands, have been devoutly consecrated to that service ; I do now, at their appointment and in their name, solemnly charge you, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, that you take heed to the ministry, which you have received of the Lord, that you fulfil it.

Take heed to *thy self*. Look well to the religion of your own heart ; lest when you have preached to others you yourself should be a cast away. Study to know your own self ; that you may experimentally discourse to others, and may more clearly lay open to them the state of their own hearts.

Take heed to your *doctrine*. Preach the word. Preach Jesus Christ ; and him crucified. Declare to your people the whole counsel of God. Shew unto them their sins, the necessity of repentance, and the awful danger, which awaits the impenitent. Exhibit to them the way of salvation, by faith in the Lamb of God, which taketh away the sin of the world. Display to them the nature of holiness, the necessity of regeneration, the progressive work of sanctification, and the scripture evidences of a renewed heart. Set before your hearers the purity, the spirituality, and extent of the divine law with its tremendous penalties. Inculcate upon them the cultivation of the christian temper, and the conscientious observance of all relative duties of the christian life. Keep back nothing that will be profitable to them. Be instant in season, out of season ; reprove, rebuke, exhort, with all long suffering and doctrine. Study to shew yourself a workman, that needeth not to be ashamed, rightly dividing the word of God, and by manifestation of the truth, commending yourself to every man's conscience in the sight of God. But foolish and unlearned questions avoid ; knowing that they do gender strifes.

That you may be furnished to your sacred work, be very diligent to cultivate your mind, and to enlarge your stock of knowledge. Neglect not the gift that is in you. Give yourself much to reading, especially of the word. But beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.—Be not unacquainted with the writings of learned and pious men : but let the holy oracles engage

your principal attention and regard. Study like Apollos to be mighty in the scriptures. Meditate upon these things ; give thyself wholly to them, that thy profiting may appear to all men.—Especially we enjoin upon you to be much in prayer to God. Daily supplicate his blessing upon your studies, upon all your labors and upon the people of your charge. Affectionately bear them upon your heart to the throne of grace, and be a wrestling Israel in their behalf.

Be diligent to know the state of your flock. Never forget that you watch for souls, as one that must give account. Feed the sheep ; and feed the lambs. Distribute to every one a portion in due season. Let the youth particularly receive your attention. Give them instruction as they are able to receive it, and labor to impress their minds while young with the fear of the Lord. Remember the solicitude which our divine master discovered for little children. Most attentively then, study his life, and in this and all other respects, as far as possible, endeavor to resemble him. Be thou an example of the believers in word, in conversation, in charity, in faith, and purity.—Take heed that the ministry be not blamed. Strive to adorn your station, and the doctrines of your Lord.

Preside in the church with modesty and uprightness. Do nothing by partiality. Affectionately receive, as members to your communion, all such, as appear to love the Lord Jesus Christ in sincerity. Administer christian ordinances to qualified subjects. And the things, which thou hast received of others, the same commit thou to faithful men, who shall be able to teach others also. Lay hands suddenly on no man ; neither be a partaker of other men's sins ; keep thyself pure.

We think it not unimportant to remind you, that you enter on your ministry at a period distinguished for its opposition to evangelical truth, and for its wonderful exertions to spread it in the world. We

say to you, therefore, endure hardness, as a good soldier of Jesus Christ ; fight the good fight of faith. Expect not an exemption from perplexities and troubles. Be not disheartened at difficulties and sufferings. Be cheerfully a partaker of the afflictions of the gospel for Jesus' sake. And readily add your efforts to theirs, who are so gloriously exerting themselves to spread the triumphs of the cross.

Now, Dear Brother, we devoutly commend you to God, and to the Word of his grace, who is abundantly able to build you up in knowledge, faith, and holiness, and to make you a pillar in the church. And we earnestly pray, that by taking due heed to this charge, you may both save yourself, and them that hear you. *Amen.*

RIGHT HAND, &c.

BY REV. OTIS LANE, OF STURBRIDGE.

TO every considerate mind the public transactions of this day, though joyful, must be exceedingly solemn and interesting. But to none more so, than to this church and people, and *particularly* to their newly ordained pastor.

Yes, to *you*, Dear Sir, the transactions of this day are all important. They doubtless engage all your most interesting feelings, as they naturally involve consequences of unspeakable moment both to you and to others, not merely for time but for eternity. Such a day you never before saw. Transactions so important, in which you were so personally and deeply interested, you never before witnessed.

Solemnly inducted into the office and clothed with the authority of a minister of Christ, multitudes of immortal souls are, in an important sense, committed to your trust. Solemn the charge you have received ; sacred and momentous the work before you, and unspeakably weighty the responsibility lying upon you.

Under a feeling and impressive sense of all this, you are doubtless ready to exclaim with the apostle, " Who is sufficient for these things ?" And you naturally seek for counsel and strength, support and encouragement. While you feel your dependence on, and devoutly look to the great Redeemer, whose

grace only is sufficient for you, with reason and propriety you look to your christian friends, but especially to your brethren and neighbors in the ministry for their friendship and candor, co-operation and countenance — With the utmost readiness and cordiality we meet you on the subject, and tender you our affection and fellowship. In token of which, by the appointment and in the name of the Ecclesiastical Council here convened, I present you, Dear Sir, this Right Hand, intreating you to receive it, not as a matter of mere form or ceremony, but as a pledge of christian sincerity, brotherly kindness and charity; as a testimony, not only that we receive and acknowledge you as a minister of Christ duly qualified, and regularly inducted into the office, and invested with all the rights and authority of a christian bishop; but also, that we will ever treat you with that attention and candor, kindness and respect, co-operation and countenance, which your station, your character and circumstances may justly merit, and our opportunity and abilities will admit; at the same time, confidently relying on your benevolence and friendship, we expect from you the like offices of brotherly kindness and charity, under the like circumstances.

We congratulate you, dear brother, on the honor the Great Head of the church has conferred upon you, in that, counting you worthy, he has put you into the ministry. We cordially bid you welcome into the vineyard of the Lord, to take part with us in the interesting work of faith, and the labors of love. We greet you as our brother and companion in the labors and trials, the patience, the hopes, and the consolations of the gospel. And most sincerely do we wish you a long, a happy and successful ministry.

The work before you, though sacred and solemn, is glorious and benevolent. Though arduous, it is honorable and delightful. Though attended with

trials, it has its rich and peculiar consolations and supports. You serve the best of Masters. His grace is rich, free and all-sufficient ; his promises great and precious ; his faithfulness never fails.

May you ever enjoy his presence, be guided by his counsel ; be animated by his promises ; be fortified, strengthened and supported by his power, and abundantly sanctified by his grace.

And now, the Lord bless you, my brother, make you faithful unto death, and hereafter give you a crown of glory, that fadeth not away.

The church and people of God in this place will accept our congratulations on this joyful and interesting occasion.

With gratitude and joy, my brethren, we notice that good degree of union, activity and zeal you have manifested in the re-settlement of the gospel ministry among you. And we cordially join with you in thankfulness and praise to God, that he has so soon heard your prayers, and crowned your exertions with such success.

In the changing and trying scenes, through which you have heretofore been called to pass, we were not mere idle or indifferent spectators ; but we felt for you, and in a measure shared with you in your trials and sorrows. When, in the course of a righteous, but incomprehensible Providence, your late worthy Pastor* was removed from you, we most cordially mourned, with them, who mourned, and wept, with those, who wept ; and from the prospect then presented to view, we were ready to tremble for the ark of God in this place. But God's ways are not our ways ; nor his thoughts our thoughts. We now cordially rejoice with you, that your "spiritual horizon is now so free from clouds ;" that the breach, then made upon you, is so happily repaired, and that the prospect now before you is so bright and promising.

* REV. WARREN FAY, dismissed, June, 1811.

The Great Head of the Church has sent you a Pastor and Teacher, we charitably trust, after his own heart ; one, who will faithfully declare to you the counsels of God ; will feed you with the sincere milk of the word, and break to you the bread of life. You have seen him this day solemnly set apart and consecrated to the work of the Lord among you, to spend and be spent in your service for Jesus' sake. Behold him, the man of your choice. Receive him as an ascension gift of Christ ; and as such hold him in reputation and esteem him highly in love for his work's sake.

Let him be with you without fear. Bear him daily on your hearts to the throne of divine grace. Constantly, candidly, and seriously attend on, and faithfully improve by his ministrations ; and by every possible mean strengthen his hands, and encourage his heart ; and, be ye, workers together with him in the great and common salvation.—May he long live, and be a rich and distinguished blessing to you, and your children. May you and he long live together in love, in harmony and peace. May no root of bitterness ever spring up and trouble you. But may you long know by happy experience how good and how pleasant it is for brethren to dwell together in unity. And now, brethren, may the God of peace be with you, and bless you ; build you up in every thing excellent and praiseworthy ; prepare you for, and finally admit you to join the general assembly, and church of the first-born, whose names are written in heaven. *Amen.*